THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38-39.

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THE REST DAY, OR SABBATH.

Position of the Latter-day Saints Fully Vindicated by a Perusal of the Word of God.

Some people give much thought, and a great deal of worry, to the question which day of the week is the Sabbath or rest day specially hallowed by the Lord for man to refrain from labor and to devote his time to devotional exercises in praise to the Most High. The disagreements on this subject arise chiefly among those who assume to regard the Bible as the word of God, yet who insist on conflicting interpretations of the Scriptures. There is no disputation as to the fact that one day in seven is a Sabbath obligation, but which is that seventh day is the query that occasions a great amount of puzzling. In view of the common discussion of the subject, it is well to have a correct understanding thereof, and to be able to determine how to reach safely the end of controversy where there is conflict of opinion.

If we were to ask believers in the Bible whose word should be final in the premises, the reply would be, "The word of God." But how many people think their own view is the Almighty word, and do not ascertain the fundamental fact—that which the Lord has said!

In the book of Genesis we are told that the Lord ended His work of creation on the seventh day, and rested from His labors; that He thereupon blessed and sanctified the day of rest. The fourth commandment gives similar information, and declares each seventh day to be a Sabbath wherein there shall be

no toil; that the day shall be kept holy. This institution of the Sabbath is the act of the Lord, not of man; therefore the basis of the observance, as well as of the designation, of the day is in the Lord's command. Guided only by the words of the fourth commandment, how could Israel know which was the seventh day, computing from the period named in Genesis, if any relation thereto existed? We might be met by the suggestion that a record had been kept of the division of time into seven-day periods. Possibly; for the Sabbath was older than Moses, and the command enjoining its observance gives no indication of being a new thing to Israel. Yet the evidence is against rather than in favor of there being such a definite record; or if there were a record—of which we now have no knowledge—then the emphatic and specific revelation from the Lord set forth in the twenty-third chapter of Leviticus ignores or sets it aside for a new day. Twenty-five centuries had elapsed since the notable events in the Garden of Eden, and it is evident from the sacred record that the children of Israel, Sabbath observers though they were, did not know where to begin. The Lord had to tell them.

The essential feature of the command recorded in Leviticus is that the Lord named specifically the day which was to institute a succession of Sabbaths from that time. Whether the Sabbath which He designated was the seventh day in reckoning from the Creation, or whether or not it corresponded with our present Sunday, or Tuesday, or Saturday, we are without means of ascertaining. The absence or possession of that knowledge cuts no figure against the fact that at that time the Lord designated as His Sabbath the fifteenth day of the first month. It was named by His word. Whether or not He had changed it from the previous order of Sabbath-day observance, the new day was His Sabbath equally with the old. It was His right to name the day, and He did so.

A peculiar condition of Jewish reckoning now comes in to upset the theories of absolute and unchangeable seventh-day succession. It is that the Jewish month was calculated on the moon's changes, and the months had twenty-nine and thirty days alternately. This made 354 days in a year of twelve months, or fifty weeks and four days. This would be a dislocation of the Sabbath, else the command to observe it on the fifteenth day of the first month of each year must be violated. The Jewish method of inserting a thirteenth month, Veadar, once in about three years, to keep even with the seasons, does not help the matter, for still the year is not evenly divisible into weeks. To meet this objection, we are pointed to the command, in Leviticus xxiii, that after seven complete Sabbaths from the first day of the Sabbath week, the next, or fiftieth day, was a special Sabbath following the regular day of rest, and that then the "six days shalt thou labor" came on in regular order. That meets the objection, but where does it place us? Just here—we have then a movable Sabbath among the Hebrews, under the Mosaic code, and while the day of rest falls on Saturday in one year, it comes on Sunday the next, Monday the next, and so on, giving every day in the week its turn as a Sabbath. In that way the seasons and the sacred year are kept together reasonably well—fifty-three regular Sabbaths and fifty-two weeks of six days for work in each, making 365 days in all. But the arbitrary seventh-day reckoning is upset by the command of the Lord in Leviticus xxiii, whichever way you put it, while

the command to rest on the seventh day after six working days is rigidly kept through the giving of an extra Sabbath once each year.

This matter of extra Sabbaths is not questionable, for Leviticus xxiii commands them in plenty; besides the week of Sabbaths and the special day which gives a basis for the movable Sabbath, the first, eighth, tenth and fifteenth days of the seventh month, as well as other days, were designated by the Lord to be Sabbaths. This brings us once more to the admitted end of controversy, that the Sabbath being the Lord's day of rest for His children, His was the privilege to designate when and how it should be observed. He required of ancient Israel more than one day in seven for a Sabbath, as He had the right to do; and this fact compels the admission that the fourth commandment is only a part of the Bible law regarding the Sabbath—that insistence on an arbitrary seventh-day division is such an imperfect rendering of the word of God as amounts to a violation of His law, because it is disobedience thereto.

Once more to the seventh-day reckoning. If there had been no extra Sabbaths to upset it, if the day named as first in Leviticus xxiii had been the seventh in regular order from the Creation, could we compute the seventh-day division from the time the law was given to Moses to this day? Go to the record for reply. There was a notable incident in the occupation of the promised land by the children of Israel, when "the sun hasted not to go down for about a whole day." Figure it up. Was that double-day counted as one, or as two days? In Genesis the "evening and the morning" are classed as the day. Then by that rule the double-day told of in Joshua is one day, yet in point of time it is two days. But there never was another like it, so the Bible says, therefore it was not one of the seven in point of duration according to the reckoning in Genesis. Did the Lord require the children of Israel to count it as one day, and thus draw the first day of the next week into the place of the last day of the preceding week, or did He insist that they reckon it as two days, and thus cause the sixth day to advance to the place of the seventh? Or did He leave it untouched? Now, Mr. Strict Seventh-day Divisionist, come forward and speak the truth. Say you do not know what the Lord did about it, or what the children of Israel did; for you do not know, and cannot figure it out. This one incident, comparatively insignificant as to Sabbath-day reckoning, puts you completely at sea, aside from your failure to take into account the whole command of God as given on Mount Sinai, pertaining to Sabbath observance. If you are ever set right it must be through recognizing the Lord's direct command, for He is the "Lord of the Sabbath day." Here again is the end of controversy; the Lord must say what day of the week is to be observed as His Sabbath, for unless He speaks man cannot know—he cannot learn through computation. Even the Jewish seventh day may be a fourth, or a fifth, or a sixth, in the regular weeks from the Creation; none can tell.

But does the Bible fail to give definite information, subsequent to the days of Moses, as to the acceptable Sabbath of the Lord? Oh no! The New Testament record is perfectly clear. By His personal ministration and example, the Lord Jesus, immediately after His resurrection, observed His Sabbath with His disciples. It was on the first day of the week, according to our

present reckoning (John xx: 26). That was our Sunday. In the beginning of the world's history, the Lord had sanctified His Sabbath; it was the seventh day after He began the work of creation; He also gave commands regarding it at a subsequent date. In the actual opening of His work as Redeemer, He again sanctified His Sabbath; this time it was on the first day of the week. His disciples could not fail to know His will under such circumstances, and thereafter they observed the Lord's day on Sunday (Acts xv: 7; I. Cor. xvi: 2). The giving on the Lord's day of the great revelation to the beloved disciple John characterized the latter's observance of the Sunday Sabbath as acceptable to God. In his supposed strict seventh-day division, the follower of that theory rules out the early Christians, the early Apostles, and even the Lord Himself, as being mistaken in the day He should have for His Sabbath and goes back to the time of Moses to find he has not even a justification in the law that was fulfilled in Christ. Verily man's uncertain calculation is not the end of controversy. The Sabbath of the Lord is that day designated by Him, not by feeble, yet oftentimes presumptuous, man.

In the dispensation of the fulness of times, the Saints are not left without the sure word on this subject. Its declaration harmonizes with the New Testament record. Through His Prophet in this age, God again declared His Sabbath—our present Sunday. It was as much His prerogative to do this in the latter days as in the earlier centuries, and He exercised it.

The wise man profits by information acquired; so will those who understand the plain truth that the matter of fixing the Sabbath day belongs to the Lord; and since He has settled it, they will leave it to Him, and be pleased to seek His favor and blessing by serving Him in spirit and in truth.

James H. Anderson.

A NEW GOSPEL DISPENSATION.

(Continued from page 231).

That is the promise of Jesus Christ to them that believe. If you do not believe in that, then you do not believe in Christ. It became a common custom in the early Christian Church, when people were sick, to get healed by faith. Of course, they did not always get healed. The Apostle Paul had to leave Timothy behind on one occasion, and wrote and told him to use a little wine for his stomach's sake and for his often infirmities. (Folks take advantage of that nowadays when they have no right to do so.) Paul tells also of leaving Trophimus sick at Miletum. But it was a general principle in the Church that if anybody was sick they would send for the Elders. Read carefully the Epistle of James, 5th chapter. James says:

"Is any afflicted among you? let him pray. Is any merry? let him sing psalms.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up." Verses 13-14.

Yes, it is the prayer of faith. On the principle of faith hinges the whole Christian religion. What did Jesus say?

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

When He healed the sick, He warned them to tell no man; but said He, "go thy way, thy faith hath made thee whole." When the woman was healed by touching His garment, He felt the virtue go out of Him, and said, "Somebody hath touched me." They brought the woman up trembling, and He said unto her, "Daughter, be of good comfort; thy faith hath made thee whole."

Faith is a principle of power. It belongs to the Christian religion; it is an essential part of it. There are some things that will perish in due time, when that which is perfect is come; but faith, hope and charity abide forever. Faith is not only that belief which causes us to look upon Jesus as our Savior; but it is that power by which the prophets of old performed the great works that we read about—by which the sick were healed, the lame made to walk, the eyes of the blind were opened, the ears of the deaf were unstopped, and the tongue of the dumb was unloosed. We read about these things, and we call them miracles. If anybody pretends that anything of the kind can be done now, religious ministers, who profess to be teachers of Christ and to be sent of Him, say "Away with him; he is not fit to live."

Now, brethren and sisters and friends, let us look upon things as they are. Do not let our minds be clouded by tradition or by the old notions that have been instilled into us from our childhood; for we have lived in a time when the Lord was not making Himself manifest as He did in olden times, and when the teachers we listened to told us He would not do it any more. Let us look at the necessity to-day of having some word from on high.

RESTORATION OF THE GOSPEL.

When Joseph Smith, a boy who desired to learn the way of salvation, went out into a grove to pray, in the early part of the 19th century, he was bewildered. He had been around to some of these revival meetings. He had heard the Methodists, the Baptists, the Congregationalists, the Episcopalians, the Presbyterians, and a number of others that I will not take time to mention, for it would take from now till dark to tell the names of all the factions and sections of Christendom. He listened to this, that and the other man; they all preached differently, yet all claimed to be right. In the midst of this confusion he went to a grove near his father's house to pray. The reason he went there was because he had been reading this Epistle of James. James says in the 1st chapter:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive anything of the Lord." Verses 5-7.

It is no use going to God unless you have faith. "Without faith it is impossible to please God." Joseph Smith, when he read that, believed it with all his heart. He went into the grove, and as a child would ask of his father, he asked God to enlighten him and show him which was the right religion; for he wanted to serve God. Immediately there came upon him an influence from the powers of darkness, and which cast him to the ground, so great was the

power. While struggling with it and calling upon the Lord, he saw a light coming down from heaven. Finally the light touched him, and he was delivered in a moment from the power of darkness. He looked up into the pillar of light, and saw two persons, large of stature, and very much alike. One, pointing to the other, said, "This is my beloved Son; hear Him." The Son spoke to him, and Joseph asked which of all the religions was right. Christ replied that he must join none of them, for they were all gone out of the way. Said He, "They draw near unto me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

That was the first revelation in the opening of this last dispensation. My friends, I want to testify to you that that light which came down from heaven, when the Father and Son revealed themselves to the boy Joseph Smith, has remained here, and the scintillations of that light are going abroad in the earth; the darkness shall be overcome, and the powers of this world shall become the dominion of Him whose right it is to reign, who will come and take possession of His kingdom. Under the direction and revelations of the Father, through the Son Jesus Christ, the Church of Jesus Christ of Latter-day Saints has been set up on the earth after the ancient pattern, with Apostles, with Prophets, with Evangelists, Pastors, Teachers, Elders, Bishops, Deacons, etc.; not merely in the form of the early Christian Church, but with the same spirit and the same power. Apostles who held the authority in former times have come back to earth and ordained men to the same authority and Apostleship which they had. This is how it has been restored—all under the direction of Jesus Christ, our Redeemer, who is with this Church to-day. That is why this people are here—why this great State of Utah is being built up. Most of the people who are here have come from the various nations where they heard the sound of this Gospel—the same Gospel that the ancient Apostles preached, the same faith, the same baptism, the same Holy Spirit, the same spiritual gifts, the same influence, unity, blessing, power and communion with the heavens. People are here from the various nations of Europe, from different parts of the United States, from various countries on this continent, from the islands of the sea, from lands that are afar off. For the word of the Lord is being fulfilled, and His angels are going forth and gathering His elect from the four winds, from the east and the west, the north and the south. God calls "to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." He is building up His Zion in these mountains, and the people who are here received this Gospel in different countries, and they all have the same testimony. You may go where you will throughout the State of Utah and talk with people from various nations, brought up in different faiths and under a variety of circumstances; you may ask them about their experience in the Church, and they will all tell you as I do now; God has made known to us the truth.

PERSONAL EXPERIENCE.

When I was a boy I heard this Gospel. None of my friends or family received it. I accepted it with a joyful heart. I had been taught to believe in the Scriptures. I was trained from a child to read the Bible, and to believe

that it was the word of God. When I heard the Elders of this Church proclaim the principles of this latter-day Gospel, I knew it was the same that was taught in that good book, and I believed their testimony. I went to the Lord and prayed that I might not be led astray by the cunning craftiness of men, but that I might be enlightened of Him, and I received that testimony from Him. I went forth and was baptized, in my boyhood, and I received the Holy Ghost through the laying on of hands. After I was baptized, hands were laid upon me, and I received the Holy Spirit, as did others with whom I became associated in the Church. When the call came to me to leave everything—my home and friends, and all my prospects in life—and go out without purse and scrip and preach this Gospel, I dropped everything and went out with faith in the Lord; and wherever I went and bore this testimony, and people received my word, and were baptized, and hands were laid upon them, they received the Holy Ghost; the sick were healed, the lame made to walk, and the power of God rested down upon His people everywhere. For over ten years on my first mission I traveled around in various parts of Great Britain, preaching this Gospel without money and without price; and wherever I went, I can testify before the heavens, that these blessings followed the preaching of the word. Therefore I know that this work is the work of God.

CHARACTERISTIC GOSPEL GIFTS.

This is the testimony that is borne by hundreds and thousands of Elders in this Church; and all of the people, if they were called upon, would bear testimony that in being baptized by the servants of God they received the remission of sins, and were cleansed and regenerated; the load of guilt of the past was rolled off their shoulders, they were washed and made clean before the Lord, through the blood of Christ, and the Holy Ghost rested upon them and bore testimony of the truth. This is why this people hold together as they do, in spite of all opposition, persecution and misrepresentation. Their names are cast out as evil, falsely, for the Lord's sake, and they rejoice and count this as little in the service of the Lord. They are glad that they are worthy to bear the name of Christ and endure suffering for His sake. They have gathered into these mountain valleys that they might fulfil the word of the Lord. Read the 4th chapter of Micah; he says there:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

[TO BE CONTINUED].

GREAT excitement and some loss of life has been occasioned in Belgium through the outbreak of a general strike. Practically all classes of workmen have joined it, and business generally is at a standstill. A refusal by Parliament to grant universal suffrage is said to be the cause of it. The Socialist party is in hearty sympathy with the movement.

As a man advances in years he realizes the limits of his ability.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 17, 1902.

EDITORIAL.

What The Elders Should Preach.—The Elders of the Church of Jesus Christ of Latter-day Saints are sent out to preach the Gospel. That is their business here, and it is pretty generally understood by all who are laboring in this Mission. In doing this they are not required to antagonize other sects, nor do we believe for one moment that any are guilty of such conduct. In presenting their message, however, it is sometimes necessary to compare their teachings with those that are prevalent in the world, and this is often construed as a direct attack upon people who are not of them, when nothing could be further from the spirit and object of the calling which brings them here.

In the early rise of the Church the Prophet Joseph was quite specific in his instructions on this point. At a meeting held in the Kirtland Temple in 1836, he admonished the Elders to go forth in all meekness, in sobriety, and preach Jesus Christ and Him crucified. They were not to contend with others on account of their faith, or systems of religion, but were to pursue a steady course. This he delivered by way of commandment, adding that all who observed it not would pull down persecution upon their own heads, while those who did it should always be filled with the Holy Ghost.

The wisdom of these instructions is evident; and they are in direct line with the true spirit of Christian conduct. Servants of God have no right to act otherwise; their doing so reduces them to the level of the rabble, deprives them of the strength and dignity which should accompany their ministrations, and leaves them wholly to themselves, to emerge, as best they can, from the difficulties into which they have been voluntarily plunged.

There is a disposition prevalent in the world to draw the Elders of this Church into needless controversy on immaterial points. People thus disposed should be given a wide berth, for there is no time to enter upon such discussions, nor does any good come of it when questions are asked for the mere sake of asking and nothing else. What the world needs is light on the first principles. They need to learn what true faith is, and that it is necessary to repent and be baptized in order to gain an inheritance in the Father's kingdom. They require enlightenment on the Holy Ghost, what it is and how it is received. And above all they need to know that revelation is as much a factor to-day as it has ever been in any previous Gospel age. Until they learn these life-giving, fundamental truths, the more abstruse problems will avail them nothing, and time spent in their explaining is time practically lost, both to the giver and to those seemingly desirous of the information.

While the Gospel will bear the closest scrutiny and investigation, there is no wisdom in presenting to unbelievers the higher phases thereof when they have not become persuaded that Jesus, in reality, was the Christ, and that our salvation depends upon an adherence to His laws. As well try to teach the child geometry when it knows nothing of elementary arithmetic—the result in each case would be practically the same, neither having a foundation upon which to build.

In the presentation of the Gospel system and common sense are required. And when such are employed our time is spent to the best advantage, and those to whom it is presented are benefited and built up. Comparisons, though odious, are sometimes necessary, but abuse and vilification never. They have no part in the Gospel of Jesus Christ, and those who resort to such tactics will fail completely, for they are so foreign to the spirit thereof as to be wholly objectionable to earnest seekers after truth.

What Faith Is.—A poor woman was once asked by her minister what faith was. Being somewhat unlearned she had not much confidence in her ability to answer it, but as the question had been put she did her best and arrived at the conclusion that faith was the simple principle of taking God at His word. Whether the reply was satisfactory is not stated, but we are led to think that had she had all the learning in the world, it would have produced no better definition than the one given.

If this principle of taking God at His word were more thought of than it is at the present time, what a truly happy world this would be! The spirit of scepticism, infidelity and higher criticism would be cast out, and all would be willing to be led and guided by the word of life. As it is, however, men have quite forgotten the way of truth, and in matters religious have become pretty much a law unto themselves, due more to the erroneous and inconsistent teachings of the clergy, than to any other cause to which present conditions may be attributed. The thought of taking God at His word scarcely enters the mind, only in so far as a mere passive belief will permit of efforts for a salvation in His kingdom.

In his epistle to the Hebrews the Apostle Paul gave valuable instructions on this subject. Faith he defined as the substance of things hoped for, the evidence of things not seen. Through it, he says, the worlds were framed by the word of God; by faith Abel offered unto God a more excellent sacrifice than Cain; by faith Enoch was translated that he should not see death, and by this same principle Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith. These things, he says, were all brought about by faith; in other words, God revealed Himself to His servants, they believed Him, and acting on that belief, did as He had commanded them. Thus they received the promised blessings. Theirs was a living faith, a literal acceptance of every word revealed unto them. When Abraham was commanded to offer up his son Isaac upon the altar, he took God at His word, and, acting upon it, prepared his beloved son for the sacrifice. Thus he manifested his faith by his works, and for his implicit obedience, although the offering was not afterwards required, he was highly

favored of the Lord, and received blessings which follow him and his seed to this day.

When we consider this principle from such a standpoint it becomes a prime factor in fashioning our future acts. We no longer regard the word of God as mythical or purely legendary, but come to look upon it in the true light and meaning thereof, believing that the Lord meant exactly what He said, and that the narratives given in Scripture are more literal than people generally at present seem to conceive. We then believe that the flood in Noah's time was a flood in very deed, and that water in Christ's time was actual water and not spiritualized "word." In this way we are placed upon a solid footing, and by our faith we are able to please God, believing that He is and that He is a rewarder of them that diligently seek Him. Hence the wisdom of the poor woman's reply: "Faith is taking God at His word."

A. B.

Another letter from the Holy Land will grace the pages of our next issue.

Conference reports intended for publication should reach this office not later than the morning of the following Tuesday.

The latest number of the *Juvenile Instructor* to hand, devotes considerable space to the Sunday schools of the Newcastle Conference. The pictures are very good, and the reading matter accompanying brief and to the point.

Answering the question, "Is Mormonism True," the *Salt Lake Tribune* has this to say: "If Mormonism is true, it is true, and if it is not true, it is not true. If it is partly true and partly not true, it is partly true and partly not true." In other words if truth's the truth it's truth, and if it's not the truth it's not truth, all of which goes to show that "Mormonism" is true, because it's true.

Intending emigrants are hereby informed that there is no necessity for their being met at the station on their arrival in Liverpool, as this office is in such close proximity to the railroads, as to render such service wholly unnecessary and a needless burden on the Elders stationed here. Luggage should either be left at the station or placed in charge of the Dominion Line's agent, from whom it will receive due attention. The Saints are also informed that none but passengers are allowed on board ship, this instruction being given so that those desirous of seeing friends off may suffer no disappointment. All concerned will please govern themselves accordingly.

Releases.—The following Elders have been honorably released to return home per s.s. *New England*, sailing from Liverpool, April 24th: Richard H. Spencer, Newcastle; Oscar T. White, Liverpool; Joseph Jackson, Nottingham; Robert L. Crosbie, Scottish; Cyrus E. Snell and Irving C. Emmett, London.

Conference Notice.—The Leeds Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, will be held on Sunday, April 27, 1902, in the Temperance Hall, Chapel Street, off Leeds Road, Bradford, services commencing at 10:30 a.m., and 2:30 and 6:30 p.m. All are most cordially invited.

FIRST BAPTISMS IN JAPAN.

The first baptisms into the Church of Jesus Christ of Latter-day Saints in Japan, were performed by Apostle Heber J. Grant a few days prior to his leaving for Salt Lake City to attend Conference. The very first to receive the ordinance was Hajime Nakazawa, a Shinto priest, who was baptized in the sea March 8, 1902. The second baptism took place March 10th, the candidate being Saburo Kikuchi, a native preacher of Christianity. The latter was immediately ordained an Elder, and will be of much assistance in spreading the Gospel in that land. Other applications have been received, but these will not be attended to until the parties are more firmly grounded in the faith. The outlook there is reported to be highly encouraging. Of it Apostle Grant says:

"We have met with no opposition from the Japanese authorities in any form, and the people seem to be very much interested, in fact we have a number of callers daily, young students who are interested in the work. Before I left we could have baptized a number, but as some of those who applied for baptism are not perhaps yet thoroughly grounded in the principles, it was deemed best that the baptisms be postponed. When the Church works are translated into the Japanese language and the Elders have mastered the tongue, I feel that a great work will be opened up. Already one of the most prominent writers in Japan has become interested in the "Mormons," has read a number of the Church works and tracts, and ten days after I left was to have published a book on the "Mormons" and their religion, which contained a number of half-tone cuts of views of Salt Lake. The author of the work is Goro Takahashi, a man of culture and influence."

THE LONDON CONFERENCE.

The London Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, was held in the Finsbury Town Hall, Rosebery Avenue, London, Sunday, April 13, 1902, President George Q. Morris presiding.

The morning service commenced at 10:30 with an attendance of about one hundred. Among those present were Elder Joseph Eckersley of the Liverpool office; President Joseph Lindsay of the Norwich Conference; President Hyrum Bennion, Jr., and Elder Harry W. Cushing of the Nottingham Conference; Elders William D. Roberts and David J. Brown of the Birmingham Conference, and all the traveling Elders and lady missionaries of the London Conference.

After the usual opening exercises the Sacrament was administered by Elders David Athay and John D. Hughes. President Morris made some opening remarks welcoming all who had assembled, after which Secretary William A. Shepherd read the statistical and labor report for the past six months, which was as follows: Missionaries from Zion—Seventies, 18; ladies, 4. Local Priesthood—Elders, 24; Priests, 9; Teachers, 4; Deacons, 3. Members, 520; total officers and members, 560. Baptisms—new members, 14. Confirmations, 14. Ordinations, 11. Children blessed—of Church members, 15. Emigrated—over eight years old, 12; under eight years old, 2. Died—over eight

years old, 2. Strangers' houses visited—with first tracts only, 12,655; by first invitation, 233; by re-invitation, 502. Gospel conversations, 3,143. Tracts distributed—from door to door, 47,261; in open air meetings or otherwise, 2,106. Books distributed—sold, 124; loaned, 472; given away, 281. Meetings held—hall 276; cottage, 71; outdoor, 19; Sunday schools, 91; M. I. A., 24; Bible or theological classes, 160; Priesthood, 24. Meetings attended—indoor, 1,551; outdoor, 44. New subscribers for the STAR, 3.

President Morris then presented the general and local authorities, all of whom were unanimously sustained; also Apostle Francis M. Lyman as President of the European Mission, and Elder George Q. Morris as President of the London Conference, together with the following named Elders and lady missionaries as the traveling ministry: William A. Shepherd, Tracy Y. Cannon, David Athay, Jesse J. Porter, Charles H. West, Cyrus E. Snell, Marlon Van Cott, Walter K. Hawkes, Roy D. Thatcher, Charles H. Smith, William T. Stillwell, John Gilchrist, Samson Knowles, John D. Hughes, Joseph Newbold, Jr., Isabel Penfold, Jennie Woodward and Olive E. Clark.

Elders Edwin F. Tout and William A. Shepherd then rendered a duet entitled "Bygone Days," after which Sister Alice Sargent addressed the meeting, speaking upon the blessing it was to know there were those in our midst who had been called of God by His Prophet. She also referred to the necessity of receiving the Holy Ghost, and the responsibility all were under who had been thus blessed.

Elder Eckersley occupied the remainder of the time dealing with the trials and persecutions that had always been characteristic of the true followers of our Savior, and drawing attention to the comforting words of the Savior and the great reward to be enjoyed by His Saints.

The afternoon service convened at 2:30. President Bennion spoke upon the saving power of the Gospel, and drew special attention to the plan the Lord had introduced for our entrance into His kingdom. Elder Emmett followed, explaining the manner in which our missionaries came into the world to preach, and dwelling at some length upon the first principles of the Gospel.

Elder Tout very ably rendered a solo, accompanied by a quartet, and Elder Snell occupied the remaining time, pointing to the fact that there was but one true way into the kingdom of God; as the Apostle Paul had said, there was but "One Lord, one faith, one baptism, one God the Father of all, who is above all, and through all and in you all." He referred also to the hope hereafter and baptism for the dead as mentioned in I. Cor. 15: 29.

At the evening meeting which convened at 6:30, President Lindsay was the first speaker. He bore an earnest testimony to the divinity of this work. President Morris added his testimony and referred to the parable of the Savior likening the kingdom of God to a merchant who sold all his possessions to purchase the pearl of great price.

Sisters Nannie and Maggie Tout and Elders Tout and Shepherd rendered a quartet entitled "Be Still Then," after which Elder Eckersley made the closing address, speaking very interestingly upon some of the early experiences in the history of this Church. He drew special attention to the fact that a corrupt tree could not bring forth good fruit, neither could a good tree bring forth corrupt fruit, and spoke of the present prosperous condition of the Saints, and

the evidences of the providence of God being over them from the beginning.

The peaceful influence of the Spirit of the Lord was characteristic of all the meetings, and a time of rejoicing was enjoyed by all present.

The Friday evening preceding Conference—April 11th—a very successful concert was given in the large hall of the Finsbury Town Hall, at which a choice program was rendered by Elder Tout and his talented family and others.

WILLIAM A. SHEPHERD, Clerk of Conference.

GROWTH OF THE CHURCH.

PASSING about among the Saints, in their settlements, in the midst of the mountains, I often wonder whether the work of God and His purposes are deeply comprehended by them; whether the young men, who are apparently bent on obtaining the riches of this world, and its pleasures above all things else, really ever stop to consider the "marvelous work and a wonder" which the Lord is pushing and sustaining in spite of all indifference or opposition from men in or out of the Church. Truly, the promises are being fulfilled. The work is something out of the ordinary. It is attracting attention in the world, in fulfilment of the revelations of God.

In the beginning of this dispensation, the Lord said to the Prophet Joseph Smith, concerning the Church, on the day it was organized, in Fayette, Seneca Co., New York, April 6, 1830:

> The gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

This promise was based upon the condition that the people would listen to their leader, the Prophet, or whoever might be called to occupy his place, and give heed unto all his words and commandments which he should give to them as they were received from the Father. This promise was given on the day when the Church corporation numbered six and its membership was only about nine.

The Lord desired to impress His people with the fact that, though small in numbers, the Church should be built up—not by the power of man, but by the power of the Holy Ghost, and no officer or member in the Church should take the honor for the growth thereof. The Lord would set up this kingdom to be cut as a stone out of the mountain, without hands, to roll forth and fill the whole earth; and while the Lord was to do this, the instrument of His use would be man.

These predictions have come to pass. From that day unto the present, the Church has spread in all the regions round about, and has spread also to foreign nations, and all this while Satan moved the very powers of earth and air to destroy it.

Watch its growth in Kirtland, in Jackson county, in Nauvoo, in the desert, and in the Western states, where, amid unmentioned trials and tribulations, the people founded a commonwealth in the wilderness. The people, too, have been driven to do the mighty and marvelous work which God had outlined and determined for them. At times, their fate excited little interest in the country through which and from which they were driven, and many of their

enemies hoped that that which God had set up would cease to be a factor in the world, and that the Church of Jesus Christ would disappear; but lo! only a few years passed, and the enemies of the Church awakened suddenly to the wonder which their astonished eyes beheld when they gazed out over the plains to the Rocky Mountains, and asked themselves the questions: "What great commonwealth is this? Who are these that have established themselves so firmly in the chambers of the mountains?"

From this small beginning of members at the organization in 1830, to-day we find that the Church has increased until there are fifty stakes of Zion—one in Canada; one in Oregon; three in Wyoming; eight in Idaho; one in Colorado; four in Arizona; one in Mexico; and thirty-one in Utah; besides fourteen great missions—one in the Eastern states; one in the Northern states; one in the Southern states; one in the North-western states; one in the South-western states; one in California; one in Colorado; one in Australia; one in New Zealand; one in the Hawaiian Islands; one in the Sandwich Islands; one in the Society Islands; and one great mission comprehending several nations in Europe, besides one that has lately been opened in Japan.

From these driven and persecuted exiles has grown a people numbering 260,000 souls in the organized stakes of Zion, and 50,000 souls in the missions, making in all a great concourse of people numbering 310,000, in which is included 85,000 children under eight years of age—a mighty host that will be trained as members of the Church of Christ.

This host of people is officered by a body of men bearing the holy priesthood—three of the First Presidency, twelve Apostles, two hundred Patriarchs, 6,800 High Priests, 9,730 Seventies, 20,000 Elders, a total who bear the Melchisedek priesthood of 36,745; while 25,700 bear the Lesser priesthood, making a grand total of those who hold the priesthood of God, of 62,445.

In addition to these are the auxiliary associations of the Church: 30,150 members of the Relief Societies; 10,000 officers and 115,000 members of the Sunday schools; 28,000 members of the Young Men's Mutual Improvement Associations; 25,000 members of the Young Ladies' Associations; 4,000 officers and 32,000 members of the Primary Associations, with about 20,000 who belong to the Religion Classes; making a total of 264,150 belonging to these auxiliary organizations.

Temporally these people are thriving and prospering—building new cities and homes, and establishing themselves in the financial world as well as in the world of art and science. The Latter-day Saints own 20,000 farms, 18,000 of which are free from mortgages and incumbrances; and ninety per cent of the whole Church own and occupy their own homes, while the average of those who own their homes in the United States is something like five per cent.

Surely, in contemplating this growth, all men must acknowledge that a "marvelous work and a wonder" has been performed, and that what the Lord said to Joseph Smith and Sidney Rigdon on one occasion, has so far come to pass: "There is no weapon that is formed against you which shall prosper, and if any man lift his voice against you, he shall be confounded in mine own due time."

This work is still growing, and at the head of the organization to-day, as much as when the Church was founded in 1830, with six souls, there stands a

prophet, seer and revelator, bearing the same wonderful power and authority which was delivered to the Prophet Joseph Smith, as recorded in the Doctrine and Covenants:

Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith.

How great is the responsibility that comes to the Latter-day Saints with these words! and how great the responsibility upon those who are called upon to be presidents of these fifty stakes of Zion—men who have been called with a solemn calling and a great appointment to preside over the interests of the Saints! They should be quick to hear the word of God, and zealous to impart that word to their people. And no less upon the Bishops of the 562 wards in the Church, does this responsibility rest—to watch over the precious souls in their wards; to give counsel, to direct their labors, and to be interested in all things that pertain to the welfare of the people, in that no evil shall exist in their midst. They should be the first to observe that which is wrong, and should be swift to raise their voices against the wrong-doer, albeit in the spirit of the Gospel, that all evil may be rooted out from the hearts of the Saints, so that the Church may more speedily progress towards its glorious destiny.—Apostle Rudger Clawson, in the *Improvement Era*.

CONFERENCE IN AALBORG.

Elder Jens Jensen sends us a report of the Aalborg Conference, which convened in Urbansgade 26, Aalborg, Denmark, April 5, 1902. There were present President Anthon L. Skanchy of the Scandinavian Mission, Peter Christensen from Copenhagen, James C. Peterson from Aarhus, and Elder James Johnson, together with all the Elders laboring in the Conference. Four well attended public meetings, two of them in the Hotel National, were held, besides very interesting meetings of the Relief Society and the Sunday school. A good spirit was manifested and each of the Elders bore a faithful testimony. There are many investigators and the missionaries meet with encouragement on every hand.

On April 7th Priesthood meeting was held, at which the Elders reported their labors for the past six months. Following is a synopsis of the report: Tracts distributed, 16,540. Books distributed, 1,100. Strangers' houses visited, 14,256. Gospel conversations, 4,890. Meetings held, 321. Baptisms, 38. Ordinations, 4. Children blessed, 27. Emigrated, 19. Died, 4. Excommunicated, 5. The Conference contains three branches and four districts, in which the Elders were appointed to labor as follows: Aalborg—James Johnsen, Christian P. Christensen and Nephi M. Neilsen. Frederikshavn—Axel F. Andreasen and Mikkel C. Stenhouse.—Bronderslev—Christian Petersen and Lars P. Nielsen. Thisted—Christian C. Larsen and Peter Sorensen. Logstor—Winfred A. Fjeldsted and Hyrum B. Madsen. Hobro—James C. Larsen and Christian Bindernp. Geraa—James M. Petersen and Stephen C. Christensen.

Valuable instructions were given by President Skanchy and others, and the Elders dispersed to their respective districts renewed and strengthened and with a determination to faithfully prosecute their labors.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

APOSTLE HEBER J. GRANT arrived in Salt Lake to attend Conference, March 31st.

UTAH'S Scandinavian population numbers 24,755 Danes, 4,557 Norwegians, and 14,180 Swedes.

PROVO is to have a union depot, the Oregon Short Line and Rio Grande Western railroads combining to build it.

The dead body of Samuel Collins was found in the foothills north of Salt Lake the 30th ult. Whether it is a case of murder or suicide the officers have not yet been able to ascertain.

A VETERAN in the person of Henry Manwaring of Springville, passed to his rest March 25th. He was born February 10, 1827, at Shadrach, Cheshire, England, and went to Utah in the sixties, where he has been a respected resident ever since.

ELDER ALFRED A. GARRICK, a resident of the Twenty-second ward, Salt Lake, died the 30th ult., from the effects of a severe scalding received while repairing a boiler in the Salt Lake soap works. He was 26 years of age, and four years ago filled a mission in Scotland.

OBITUARY.

CHARLTON.—The readers of the STAR and also of the *Deseret News*, will join in sympathy with the relatives and friends of Sister Jane Charlton, who departed this life March 31, 1902, of general debility, at her home, 130 Orwell Street, Grimsby. She would have been 82 years of age had she lived until August 2nd. She leaves a large posterity being mother to 12, grandmother to 47, and great-grandmother to 39. Deceased—then Jane McKenzy—was baptized a member of the Church of Jesus Christ of Latter-day Saints, in a small town near Newcastle when about 17 years of age. She will long be remembered by Elders and Saints, many of the former having found shelter under her roof. Though isolated from the Saints on different occasions, she never lost her love for the Gospel and died a faithful Latter-day Saint.

Her remains were interred in the Scather Road cemetery on Saturday, April 5th, very few of her friends being present on account of the great down-pour of rain. The funeral services were conducted by Elders Isaac Wagstaff and David E. Seamons.—*Deseret News* please copy.

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